unavailing now n. Memory's cold floor or losses to outpour; o hoard them up with pains, s misers board their gains,

Tis unavailing now
To heave a single sigh
That we so soon must die:
To pray that life may end,
If fortune doth not mend.
Is unavailing now.

'Tis unavailing now,
As if our dead were lost,
To grudge what love hath cost;
To weep above our dead.
For tender words unsaid,
Is unavailing now. What then availeth now? To recognize the power.
That clothes the passing hour:
The gifts of God to use;
No duty to recuse;
Its this availeth now.

What then availeth now?
All work undene to do:
All souls unwen to woo;
The warning word to speak;
The bread of life to break;
Tis this availeth now.

What then availeth now?
To count our losses gain
When cruel self is slain;
To reckon gain but loss
When gain is only dross;
Tis this availeth now.

What then availeth now?
To battle while we may
The evils of to-day:
To smite with justice's rod.
And leave results with God:
Tis this availeth now.

What then availeth now?
To fling away our shame
Recause we won not fame;
For failure still to own
The blame is ours alone;
Tis this availeth now.

What then availeth now?
To talk with shortening breath
Of life and not of death.
Since in a life well spent
Death's but an incident,
Tis this availeth now.

What then availeth now?
As if it had no end
To give our love, not lend,
Bince love that secks rebate
Is next of kin to hate,
Tis this availeth now.

What then availeth now?
As often as we may
The tender word to say;
Then tears above our dead
It will be sweet to shed.
This—this availeth now.
—Rev. E. N. Pomeroy, in Congregation

Sunday-School Lessons.

A CHRISTIAN MERCHANT.

A Successful Business Man Who Was as Anxious to Do Good as He Was to Accumulate Money. It is not money which is the root of

all kinds of evil, but the love of it. A man may be an energetic money-maker, and yet love it not for its own sake, but for the good he may do by it. Such a man was John Thornton, a famous London merchant of the last century. He was sharp-sighted in business, vigilant in watching opportunities, and quick to see where a good ing, while visiting Ireland to recruit his health, he was walking about the wharves of Cork. A number of vessels laden with tallow had just come in. Mr. Thornton, by a few questions put to the persons in charge, learned the state of the tallow market, and then bought each cargo. The adventure, consummated in a few moments, cleared him a handsome profit.

That was one side of his character.

Another is brought out by an moident which happened the same morning From the wharves he strolled along until he came to a nursery-garden, and began a conversation with its proprie-tor. The latter was a hard-working man, honest and intelligent, but hampered by narrow means. He learned all this in the course of the conversa-tion. Mr. Thornton left him and inquired into his character. That morning the nurseryman was set square with the world by a check from the man who was more anxious to do good than he

was to make money.

Another anecdote also illustrates his readiness to assist those who are doing

"Yes, sir, I certainly could," answered the merchant. "Well, then, there are ten thousand pounds at your service. If you pros-per, you will repay me; if you don't, you shall never hear of the debt."

you shall never hear of the debt."
"I thank you, sir, for your generous offer," replied the merchant, astonished. "But will you let it stand for a few days, while I think it over?"
"Take as long as you please, John, but remember that the money is yours, the moment you'll accept it."
Mr. Thornton waited several days, then calling on the merchant, asked him as to his decision.
"I've thought over your kind offer.

him as to his decision.

"I've thought over your kind offer, sir," answered the young man; "but I must decline it. If I lost your money, I should be very unhappy. Through the blessing of God I am now doing a fair business; so I had better remain as I am."

Thornton, a great banker, and the author of a book, "Family Prayers," which has had an enormous sale in England. That son's spirit and practice were kindred to his father's. The principle which ruled their lives is brought out in a letter the son once wrote to Hannah More. We commend it to our young readers, who are beginning life.

scenes of Christian activity than they who have been merely talking and feeling religiously all their days."

Activity for God is true living "Worship is a life," says Charles Ringsley. The true worshipper is he "that doeth."— Youth's Companion

REVERENCE.

A Habit Which It Is a Christian Duty to Recognise and Cultivate, Every one admits that some things are sacred. For this reason he treats them in a becoming way, that is, a way different from that in which he treats other things. It is stating it very broadly, but not too broadly, to say that there is no one so imbruted and lost in whom there is not sometime a sense aroused of respect and veneration for something which he feels is better than other things. In men, too, although faith in them has perished out of a soul, it will see some thing in some instances, rare, perhaps, but genuine, that it ought to treat with a regard reaching up to or bordering on veneration. So deeply has this principle been planted in us that we can not extirpate it. Our sins and vices may weaken and almost destroy it, so that for all practical uses it seems to have left us, but there is always enough of it left to tell that, in human life, it must remain as an element that is imperishable. A Christian duty is is imperishable. A Christian duty is to recognize it and cultivate it, so that it may have a growing expression, and gain more and more an ascendency in his disposition.

First of all we need to educate our reverence for God. Amidst so many

material influences as we have to do with, the sense of His nearness and awwith, the sense of His nearness and awfulness may become lessened. We grow thoughtless about Him. So many things are explained to us as regulated by "laws," that we get to ignore Him. He is not so necessary in our judgments as He used to be in explaining the phenomena of the world and accounting for its incidents, and we, not intentionally, but because we have neglected to force ourselves to do otherwise, let Him drop out of our calotherwise, let Him drop out of our cal-culations. Under such influence the culations. Under such influence the heart gets dead, and when the fact of the Lord's presence and sovereignty is presented to us, we are ready to treat it with a sneer. The result has not been reached by reasoning, but by neglect. Some of the most irreverent people have grown into their sacrilegious way, of feeling, and then of doing, and perhaps speaking, by doing, and perhaps speaking, by simply falling to keep up that thought of God's nearness which should so oc-cupy all our minds. We need, also, to maintain our spirit

of reverence towards the Bible, the Church, the Sabbath, and other sacred church, the Sabbath, and other sacred things given us for our observance. If one get into the habit of speaking lightly of the Scriptures, he is in a state of decay. A laugh at the Church is a sign of moral infirmity. Jesting at the practices of religious people, sneering at prayer-meetings, taunting those who are devout and self-sacrific-ing—all these are so many proofs that godlessness is usurping the place that belongs to piety. It is a proof, also, that the higher elements of the character are being sacrificed, and that the capacity for the best achievements in any sphere is being greatly diminished.

—United Presbyterian.

Christian Surrenders.

Let us think, then, for a moment of the surrenders of the Christian life, even although we hardly like to think of them, for the richness, the blessing, the privilege of Christian living are so great that it hardly seems that there can be any thing that can in comparison be called a surrender; and yet I think we must distinctly see that there are things that at the very outset Many Christians would be unwilling to use the word surrenders for these, when so much privilege is given in ex-change; but I think we may continue to use the word when we have thus exto use the word when we have thus explained it. What, then, are the things that we must renounce if we are to declare ourselves Christians? Certainly nothing that should not be given up by all who are trying to live righteous and man'y lives, even if they do not call themselves Christians. I long to make you see clearly that the Christian life is the natural, the normal, the perfectly human life. I am accustomed in speaking of these surrenders to divide them into three classes, and I will so speak of them. First, as a Christian I speak of them. First, as a Christian I will do nothing that is essentially wrong; secondly. I will do nothing that, although right in itself, will be wrong for me, because it will keep me from drawing closer to God, and, lastly, I will do nothing that could put a bar in the way of any of His other children whom I long to help, and will not hinder.—Rev. Phillips Brooks, D. D.

Religion and Education.

readiness to assist those who are doing their best to help themselves. Meeting one day on 'Change a young merchant whose honesty and intelligence were cramped by his small capital, Mr. Thornton said to him, in his off-hand It is one of the most significant facts way:
"John, I've thought much of you and your circumstances lately. If you had a larger capital, couldn't you do a hatter business?"

rope were founded in the interests of religion. The time was when a clerk and a cleric were the same. One who could read was taken to be a religious man. In our own country not only and a cieric were the same. One who could read was taken to be a religious man. In our own country not only has the whole tone of the public schools been religious, but they have depended on the religious principle of the people for their support. It is a remarkable fact that the vast majority of the colleges and high schools of the country have been founded specially and avowedly as religious institutious, and for religious purposes. It is evident that so far from being afraid of learning, religious men have the idea that ignorance is their greatest danger.

So it is that the fruits of religion are nowhere more clearly seen than in its service in supplying provisions for the education of the people, and for the extension of the domain of knowledge. So it is that the learning of the country is chiefly in the hands of those who have faith in Christianity, and who believe that the future prosperity of the Nation depends on its hold-

who believe that the future prosperity of the Nation depends on its holding fast to its faith. So long as learning and religion go hand in hand our civilization is safe.—N. Y. Independent.

-Each day, each week, each month, each year, is a chance given you by God. A new chance, a new leaf, a new life—this is the golden unspeakable gift which each new day offers you.—Archdescon Farrar.

MISSION OF THE SPIRIT.

International Sunday-School Lesson for September 19, 1886. [Specially arranged from S. S. Quarterly.]

[Specially arranged from S. S. Quarterly.]
John 16: 5-20; commit verses 8-11.
5. But now I go My way to Him that sent
Me: and none of you asketh Me: Whither
goest Thou?
6. But because I have said these things
unto you, serrow hath filled your heart.
7. Nevertheless, I tell you the truth; it is
expedient for you that I go sway, for if
I go not away the Comforter will not come
unto you; but if I depart I will send Him
unto you. anto you.

8. And when He is come, He will reprove the world of sin, and of righteousness, and of

a. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment:

9. Of sin, because they believe not on Me:

10. Of righteousness, because I so to My Father, and ye see Me no more:

11. Of judgment because the prince of this word is judged.

12. I have yet many of these things to say unto you, but ye can not hear them now.

13. Howbeit, when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself: but whatsoever He shall bear, that shall he speak, and He will shew you things to come.

14. He shall glorify Me: for He shall receive of Mine, and shall shew & unto you.

15. All things that the Father hath are Mine: therefore said I, that He shall take of Mine, and shall shew & unto you.

16. A little while, and ye shall not see Me: and again, a little while, and ye shall see Me; because I go to the Father.

17. Then said smac of His disciples among themselves: What is this that He saith unto us, A little while, and ye shall see Me: and again, a little while, and ye shall see Me: and again, a little while, and ye shall see Me: and again, a little while, and ye shall see Me: and again, a little while, and ye shall see Me: and again, a little while, and ye shall see Me: and, Beccause I go to the Father?

18. They said therefore: What is this that He saith.

19. Now Jesus knew that they were desirous to ask Him, and said unto them: Do ye inquire among yourselves of that I said, A little while, and ye shall see Me?

20. Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy.

Time—Thursday evening, April 6, A. D.

20. Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy.

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20. Verily, verily, I say unto you. That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but

INTRODUCTION—This lesson is a continua-tion of the discourse in the last lesson. Helps over hard places—7. It is expedient for you that I go away; why! (1) Because only when glorified in Heaven could they see Him as He is in His Divine nature. (2) In bodily presence He could be with but few at a time; now He can be with all alike at all times. (3) By His going away the Comforter come. ing away the Comforter came. (4) Because they needed to be trained to live by faith, not by sight. (5) Only by going away (by the cross) could He make at one-ment for sin. The Comforter; the Advocate. One who pleads, convinces, instructs, as well as comforts. Itell send Him: first on Pentecost, two weeks later, and ever after Pentecost, two weeks later, and ever after.
Why could not the Comforter come unless Jenus
went awayf (1) There may have been
some reason in the counsels of
God wholly unknown to us. But we
can see (2) that the Comforter
could not do the great work He was to do
in the new dispensation, till the atonement was made, by which He leads men to
Christ; nor till the resurrection and asconsists which were wrently He means to me

cension, which were proofs He was to use in corvincing men; nor till Christ was glorified, and so made to appear the Divine, all-powerful Saviour He is. (3) For the same reason it was expedient for Christ to go away. 8. Reprose: convince, convict.
9. Of sin, etc.: (1) Rejecting Christ is rejecting all goodness, for He is the sum of
all. (2) It is rejecting God. (3) Only a
very sinful heart could resist His love.
(4) Christ is a perfect standard, and, by (4) Christ is a perfect standard, and, by seeing Him, we are convicted of our own shortcomings. (5) Unbelief shows great ingratitude. 10. Of rightconsness: of God's goodness, and what we ought to be. (1) Jesus, going to His Father, made men see His goodness in its true light. (2) By dying on the cross He showed perfect obedience. (3) By His death for us He showed how much He valued our becoming good. (4) By His going, the convincing spirit. (4) By His going, the convincing spirit came. 11. Of judgment: their false views and standards, and God's true and just judgment, and that God will judge us for all the deeds done in the body. The prince of this world: Satan. Is judged: condemned; the mark of disapproval put upon him; his plans thwarted and defeated. 13. He will guide you: "the term guide (to show the road) presents the Spirit under the image of a guide conducting a traveler in an un-known country. This country is truth."

Into all truth: all the truth, the truth in its a Christian must determine to give up. entirety. It is not omniscience or any kind of speculative or scientific truth tromise knowledge of living, practical trutt as it is in Christ, and as it relates to our soul's salvation. What Christ taught the disciples we now have in the four Gospels; what He left unsaid, the additional teaching of the Spirit, we have in the books that follow. The Gospels, as well as the Acts and Epistles, come to us through the agency of the Spirit. More-over, this guidance is given to the Church throughout all ages, leading them by gradual processes into ever higher and proader conceptions of Divine truth. 16. A little schile, etc.: they would behold Him no more in bodily form, but they would see Him after His resurrection, and then in His Spirit at Pentecost, and His working all through the ages. 20. Red town corrections.

Spirit at Pentecost, and His working all through the ages. 20. But your sorrow shall be turned isto four not merely changed for joy, but "changed into" so as itself to be come, so that the very matter of grief shall become matter of joy (Gal. 6:14).

GOLDEN TEXT—He will guide you into all truth.—John 16:13.

CENTRAL TRUTH—The mission of the Holy Spirit is to convince the world of sin, of righteousness and of judgment, and to guide disciples into all truth.

PRACTICAL SUGGESTIONS.

guide disciples into all truth.

PRACTICAL SUGGESTIONS.

1. Sorrows God sends are expedient for us, for only through them can come the fulness and perfectness of joy. 3. One great need of the worlds to be convinced that they are sinners and need salvation. 4. Then they need to be convinced that there is real goodness, and that it is possible for them to have it. 5. They need to be convinced that there is real goodness, and that it is possible for them to have it. 5. They need to be convinced that there is real goodness, and that it is possible for them to have it. 5. They need to be convinced that there is real goodness, and that it is possible for them to have it. 5. They need to be convinced that there is real goodness, and that it is possible for the wounger people are the two most very with the teach the time selection. 4. Then they need to be convinced that there is real goodness, and that it is possible for the younger people are the two most very with the teach that there is real goodness, and that there is real goodness, and that it is possible for the younger people are the two most very with the younger people are the two most very with the younger people are the two most very with the younger people are the two most very with the younger people are the two most very with the younger people are the two most very with popular autum styles as yet introduced. Ribbon trimmings of all sorts, from velvet with Pleotedge, to plain satin, plays an important role are deep the people are the two most very with the younger people are the two most very with the younger people are the two most very with the younger people are the two most very with the younger people are the two most very with the younger people are the two most very with the younger people are the two most very with the younger people are the two most very with the younger people are the two most very with the younger people are the two most very with the younger people are the younger people are the younger people are the two withe younger people PRACTICAL SUGGESTIONS.

agrees with the teachings of Christ.

--A wealthy New Yorker had engaged a splendid cottage at Newport, and also a new driver for his horses. The driver was advised to be very polite if he intended to keep his place. Accordingly, when the master went to the Queen Anne stable, the following dialogue ensued: Master—"Well, John, how are the horses?" Coachman—"They are quite well, air, thank you, and how are you?"—N. Y. Mail.

-Needing Medical Aid.—A Boston young woman at Catskill said to her brother in the absence of somebody else's brother. "There is an impreselse's brother. "There is an impressiveness akin to solemnity identified with the prospect, Algernon, prompting the soul to soar to heights hitherto imagined unattain—but where are you going, Algernon?" "I'm going for a doctor." "Who for?" "Both of us." -Troy Times.

tice were kindred to his father's. The principle which ruled their lives is brought out in a letter the son once wrote to Hannah More. We commend it to our young readers, who are beginning life.

"If wife and I," wrote Mr. Henry Therates, "have lately observed how much about being good. Doing the best we know, minute by minute, hour the geographen, \$8,958; total, \$442, which shows to look back on the strict grows to ripeness.—4d.

"If wife and I," wrote Mr. Henry Therates, "have lately observed how much appier and better entitled to comfort are they who, towards the close of life, have to look back on the strict grows to ripeness.—4d.

"In 1786 the annual appropriation by Congress was as follows: For the civil department, \$169,352,86; for the military department, \$169,352,86; for Indian affairs, \$6,000; for the department of purpose was as follows: For the civil department, \$169,352,86; for Indian affairs, \$6,000; for the department of purpose was as follows: For the civil department, \$169,352,86; for Indian affairs, \$6,000; for the department of purpose was as follows: For the civil department, \$169,352,86; for Indian affairs, \$6,000; for the department of purpose was as follows: For the civil department, \$169,352,86; for Indian affairs, \$6,000; for the department of purpose was as follows: For the civil department, \$169,352,86; for Indian affairs, \$6,000; for the department of purpose was as follows: For the civil department, \$169,352,86; for Indian affairs, \$6,000; for the department of purpose was as follows: For the civil department, \$169,352,86; for Indian affairs, \$6,000; for the department of purpose was as follows: For the civil department, \$169,352,86; for Indian affairs, \$6,000; for the department of purpose was as follows: For the civil department, \$169,352,86; for Indian affairs, \$6,000; for the department of purpose was as follows: For the civil department, \$169,352,86; for Indian affairs, \$6,000; for the department of purpose was as follows: For the civil department, \$169,352,86; for Indian affai

OUR FASHION LETTER.

the capricious disposition of the seasonpromising, threatening and withdrawing by turns, "every thing by starts and nothing long." It is rather difficult to say what its developments will be a month hence, but at present there are changes and varieties enough in every style of gown, wrap and bonnet to please all tastes, with considerable left over unappropriated. One of the arbitrary requirements, however, which will not be changed inforthcoming styles, will be the elegant simplicity of street costumes. There will LITTLE TRIMMING USED,

and much more will be accomplished in the way of fine effects in fitting and draping. Stripes, plaids, checks and other fabrics tion will be the case, it will not by any means follow that handsome a single color entirely of either plain or figured fabrics, according to fancy, and yet the letter of the law be equally ful-filled in fash-

of the fash- Tailor Costume of Turtle Col-ionable jack- ored Cloth. ets for these natty suits shows a model fitting the figure trimly in the back, with

the shortest kind of a
POSTILION AS A FINISH.
In front it opens all the way down over a
double-breasted waistcoat of plain cloth or ecru pique, this fastened up half its length with costly buttons, set on in a double row. Down each side of the front are long, narrow revers, these usually of velvet, and trimmed with enameled orna-ments, or those matched to the buttons on the vest. The sleeve is close and small, with a narrow cuff of velvet at the edge. held with an ornament like those on the jacket. Other jackets, in English style, are made double-breasted themselves, the vest showing only at the top, and graceful shapes are brought out, cut short in front like a Russian iacket, with long Directoire coat bucks, which fall more than a quarter of a yard over the drapery of the skirt in the back.

THE PRENCH POLONAISE, which revolved out of sight for sons, has come up smiling, and appears in novel and graceful arrangements, which quite transform its rather wooden effect of other days. A celebrated New York



Bows of velvet ribbon, in clusters of three, set some inches from the next three above, are arranged across the bot-tom of each pan-el, making nine tom of each panel, making nine rows in all. The polonaise is open all the way down the front, therefore Goods and Velvet.

Which is partly covered by a bow and long.

which is partly covered by a bow and long ends of eatin ribbon, which come from un-der an opening in the coreage of the

der an opening in the corange of the polonaise, tie, and fall nearly to the front of the underskirt.

KILTA PANKLA, plain and plaited box plaits and plain round effects, wholly unplaited, are all noted on the very latest costumes from over the sea. Revers of volvet, or of goods contrasting with those which form the gown, are set upon both skirt and bodies, and beadled ornaments, lace, silk gimp trimmings and

introduced. Ribbon trimmings of
all sorts, from velvet with Picotedge, to plain satin, plays an important role asd reas garnture,
and flowers of
shaded velvet, in
magnificent autumnal colorings,
will strongly rival
long plumes and
fluffy short tips as
adornings for my
lady's picturesque Walking Costume of
Gainsborough hat
for fall wear.

THE LEG O' MUTTON SLEEVE

rue LEG of MUTTON SLEEVE is contesting for high rank in autumn modes, and has already been recognised by French attieres. Elbow sleeves, elashed with puffs of velvet set in; full length sleeves with a deep V insertion of lace, satin or other goods set in to reach from the shoulder to near the elbow, and even puffed sleeves, are all revived. French modistes declaring that a large puffed or leg of mutton sleeve imparts a slender effect to the waist—ergo, puffed sleeves by the score.

EVOLUTION PREFERRED.

As a woman standing all alone
i humbly hope to shine;
I'm tired of the dreary twaddie
Of the oak and ity vine.
I've seen too many instances
Where, nature's law declining.
The vine did the supporting.
While the cak did all the twining.

Before I'd marry e man and work
For his bread and my own,
Before I'd marry a man who'd place
Himself upon a throne.
And claim from ma, his better half,
Allegiance blind and mute,
I'd marry the mercet ape and wait
For him to evolute!

— Woman's Journ

LIVELY INSECTS.

The Recent Changes in Styles of Ladler' Garments—Elegant Simplicity of Street Costumes — Fashionable Jackets — The French Polonaise, Leg O' Statton Sloeves, Etc., Etc.

[Special Correspondence.]

New York, September, 1886.—Just now fashion seems to be infected with some of the season—the contract of the contract of the season—the contract of t the Zoo. "The only thing you want to be careful about when you come anywhere near a bee is never to hit him. That is, you must never attempt to hit him, for the chances are just about nine out of ten that you cawn't do it if you try.
"Now, the difference between a bee

"Now, the difference between a bee and a yellow-jacket is just about this: A yellow-jacket is the most vile and disreputable insect ever created. They suffer from a chronic disordered temper. It is never safe to pick up a yellow-jacket, and nothing makes a yellow-jacket more happy, and gives rise to a more general feeling of unhappiness on the pert of human susceptibility than to the part of human susceptibility than to have some unreflecting person take hold of him. It is then that the little yellow-jacket's soul throbs with fiendish delight, and misery seizes the unfortunate

victim.
"The habits of these insects are peculiar," continued the benevolent man.
"A bee never stings a person more than
once. His apparatus has a barbed point, and when it enters any substance it stays there. This finishes up the bee for good. He lives but a few minutes after losing his sting,"

"There need never be any fear of an attack from bees," said the lecturer, "unless you begin the attack by striking at them. Then they respond with say.

at them. Then they respond with sav-age impulse. I should say if a whole swarm of bees were to surround a man and sting him the effect would be fatal. The venom of the honey bee is very painful. But when treated kindly they are harmless. This shows their intelligence. They become accustomed to persons in the habit of attending them. "Do you know," said the man, "that a hornet is the most singular animal, and the most unpleasant one to fight

with that people ever knew? A person who is stung by a hornet feels ready for a howling war-dance, and it all comes from not understanding one disagreeable characteristic of them. If a man was sharp a hornet could never sting him. The minute a man strikes or throws a stick at him he instantly re-sponds by making for him in a line as straight as the range of a theodolite.

And he always gets there. But if the man saw him coming and only had sense enough to dodge him the hornet wouldn't get there. And what is more peculiar, the hornet would go straight back to the identical point he started from and make another sally for his victim. But just as often as the man kept dodging he would never get stung. It only requires a man with nerve enough to stand his ground and agility enough to dodge quicker than the hornet can fly to make it a very interesting combat. But of all the spiteful, wicked and

uncompromising insects, save me from either a yellow-jacket or a wasp. There is no getting away from them, and when they sting once they sting a dozen times in different parts of the body. They keep right at it, and a man may try to hit them with a stick or his hat all day and miss them every time. Wasps make their nests in the ceiling of a room or the roof of a barn. Hornets are generally found in clumps of fruit-trees, shrubbery, or fences."—Philadelphia Press.

-The Canadian government proposes to prohibit the importation of oleomargarine, butterine, etc., under a penalty of fine and forfeiture of the goods.

"The leprous distilment, whose effect
Holds such an enmity with blood of man,
That, swift as quickslver, it courses through
The natural gates and alleys of the body."
and causes the skin to become "barked
about most lazar-like, with vile and loath
some crust." Such are the effects of dis
eased and morbid bile, the only antidote
for which is to cleanse and regulate the
liver—an office admirably performed by
Dr. Pierce's "Golden Medical Discovery."

Ir there is any one who should be "rapped in slumber" it is the man who snores.— Chicago Tribuna.

For removing dandruff and curing all scalp diseases, use Hall's Hair Renewer. Ayer's Ague Cure is acknowledged to be the standard remedy for fever and ague. THE pupil of one's eye is made to attend business by the lash that is ever held

Young men or middle-aged ones, suffering from nervous debility and kindred weaknesses should send 10 cents in stamp for illustrated book suggesting sure means of cure. Address World's Dispensary Medical Association, 668 Main Street, Buffalq

KID-NAPPING - Baby asleep. - Rochester A Box of GLENN'S SULPHUR SOAP IS equivalent to many Sulphur Baths. Don't for get it. HAIR AND WHISKER DYR, Black of

WHEN a singer's voice fails he can not take up his notes.—Lowell Citizen. DAYE your wagons, your horses and you patience by using Frazer Axle Grease.

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CINCINNATI, Sept. 4.

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SHEEP—Good to choice 3 25 @ 4 50
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Corn No. 2 mixed @ 43
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CHICAGO. FLOUR-Wisconsin winter \$3 90 @
GRAIN-Wheat-No. 2 red 174 @
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LOUISVILLE. FLOUR-A No. 1 ... 2 4 00 GRAIN-Wheat-No. 2 red ... Corn-mixed ... Oats-mixed ... Oats-mixed ... Oats-mixed ... DORK - Mess ... 5 00 GRAIN-Wheat ... 5 00 GRA

Copy of Cablegram Received from E. B.

Umbessetter, Aug. 23, 1886.

In the chancery division of the high cours of justice, London, Vice Chancelor Bacon has given his decision in favor of The Charles A. Vogeler Company of Baltimore, Maryland, in the action brought by that house against H. Churchill and Company of Brisbane, Queensland. The case which has been in progress here since Bestember, 1884, grew out of an attempt of Churchill and Company to register a trade mark containing the words St. Patrick Oil in connection with a medicinal preparation. This was promptly opposed by the Vogeler Company, who, while admitting that the term and device which were sought to be registered by the Australian firm were in no respect identical to the well-known St. Jacobs Oil trade marks, contended, however, that sufficient similarity existed between the term St. Patricks applied by Churchill and Company and St. Jacobe as used by the Vogeler Company to cause confusion in the minds of the public and lead to purchasers being deceived. In support of this position they submitted an overwhelming amount of evidence from English, American and Australian sources with the result stated. Under the decision of the court Churchill and Company can not register their mark and must pay costs of the case. This is the second trade mark suit won by the Vogeler Company in Eagland within three years.

Woman's greatest glory is in ber hair.

WOMAN'S greatest glory is in her hair, and she should be very economical of it when she is cooking.

DR. Pierce's "Favorite Prescription" perfectly and permanently cures those diseases peculiar to females. It is tonic and nervine, effectually allaying and curing those sickening sensations that affect this stomach and heart, through reflex action. The backache and "dragging-down" sensations all disappear under the strengthening effects of this great restorative. By druggists...

Has anybody ever referred to a prize fight as a pound social?—Pittsburgh Telegraph. IF a cough disturbs your sleep, take Piso's Cure for Consumption and rest well.

Mong physique and less physic is what the average American needs.—Merchant Traveler.

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The time to take a medicine is when Nature gives The time to take a medicine is when Nature gives her first warning. That tired feeling is often the forerunner of serious disease, which may be warded off if you attend to yourself in time. Don't wait till your system is all run down and you are obliged to stop work, but take Hood's Sarsaparilia now. It will purify, vitalize and enrich your blood, create an appetite and tone the digestive organs, cure headache, billousness and dyspepsia, rouse and regulate the liver and kidners, and give strength to the whole body.

"I have seen the value of Hood's Sarsaparilia in use in the Massachusetts State Prison, and have also used it in my family with perfect satisfaction. We believe it to be everything that is claimed for it." A. W. KENNE, deputy warden, State Prison, Charlestown, Mass.

"Having been afflicted with a complication of disorders, the result of impure blood, I took Hood's Sarsaparilia, and the result was perfectly satisfactory." Miss. J. Bahron, New Haven, Ct.

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AND ALL MALARIAL DISEASES. The proprietor of this celebrated medicine justly claims for it a superiority over all remedies ever offered to the public for the SAFE. CERTAIN, SPEEDY and PERMANENT cure of Ague and Fever, or Chills and Fever, whether of short or long standing. He refers to the entire Westorn and Southern country to bear him testimony to the truth of the assertion that in no case whatever will it fail to cure if the directions are strictly followed and carried out. In a great many cases a single dose has been sufficient for a cure, and whole families have been cured by a single bottle, with a perfect restoration of the general health. It is, however, prudent, and in every case more certain to cure, if its use is continued in smaller doses for a week or two after the disease has been checked, more especially in difficult and long-standing cases. Usually this medicine will not require any aid to keep the bowels in will not require any aid to keep the bowels in good order. Should the patient, however, re-quire a cathartic medicine, after having taken three or four does of the Tonic, a single dose of KENT'S VEGETABLE FAMILY PILLS will

be sufficient. USE no other pill.

Price, \$1.00 per Bottle; Six Bottles for \$5. DR. JOHN BULL'S SMITH'S TONIC SYRUP,

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A remedy composed of ingradients of extraordinary medical properties, essential to purify, heal, repair and luvinorate the broken down and wasted body. Bold by all druggists, file bottle.

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